

- = 5 Courses of Punishment (Lev. 26)
- 1-5 = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)

*TIMES OF THE GENTILES* .....



Genesis	Exodus Leviticus Numbers Deut.	Josh.	Jud. Ruth 1 Sam 1-16	1 Sam 16 to 1 Kgs 12	1 Kgs 12 to 22	2 Kgs 1 to 10:31	2 Kgs 10:32 to 16:20	2 Kgs 17:1 to 25:30	Ezr Neh Est	The Silence of God	Matthew Mark Luke John	Acts 1-8	Acts 9-28 God changes the status of the Gentiles	Hebrews James 1 & 2 Peter 1, 2 & 3 John Jude The Book of the Revelation
									Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon				Romans 1 & 2 Corinthians Galatians Eph. Phil. Col. 1 & 2 Thessalonians 1 & 2 Timothy Titus, Philemon	
				1 and 2 Chronicles		Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal.								

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ISRAEL - "The Circumcision" - "nigh unto God"

THE LAW serves as a "middle wall of partition."

Israel's Program is Resumed and Fulfilled

GENTILES - "Uncircumcision" "far off" "without God"

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# Jesus and Nicodemus

## (Pt. 4)

Ezekiel

1. Jn. 3:3: Nico is the representative of the leaders of Israel, which is for the most part a VRS. So, Jesus is going to enlighten him, addressing these core thoughts, concerns, needs; giving Nico, as the leading teacher of Israel (who should have known these things already!) a complete primer on how Israel's national salvation program works:
2. Jesus is going to take Nico by the hand, and lead him step-by-step, into the Kingdom of Israel on earth by explaining what is involved in "seeing" the Kingdom at that time (3:3-4), "entering" the Kingdom (3:5-6) to participate in the restored and resurrected Nation of Israel in the future (Jn. 3:7-8), making him **THE TEACHER OF ISRAEL** (Jn. 3:10).

### **3. Verily, Verily/Amen, Amen:**

a. As soon as Jesus said Amen Amen, Nico's thinking would have gone back to the first 3 books of the Psalms that explain Israel's national salvation program as delineated in the first 3 mandates of the Davidic Covenant: Israel's redemption, deliverance and avengement through, provides the way of entrance into the Kingdom and its blessings (Ps. 41:13; 72:19; 89:52). This sets the background to understand what Jesus was talking about.

a. Amen, Amen indicates that the next few verses are not presented in parallelism but in progression (Jn. 3:3, 5, 11; see Jn. 1:51 for first use).

b. Each Amen, Amen plunges deeper and deeper into the depths of the heart needs of Israel.

4. The way this passage is traditionally taught is by reading Paul into it and suggesting that this is how people are justified unto eternal life in the Dispensation of Grace. Born again is a synonym for “getting saved.”
  - Equating new birth (v. 3) with born of water and Spirit (v. 5) causes a lot of problems. Spirit is not a problem but water is. What does it refer to? Some traditional answers:
    - a. New birth occurs via water baptism—but this results in the heresy of baptismal regeneration.
    - b. Water refers to the Word of God (1 Pet. 1:23 and James 1:18—but these contexts are too distant to hold sway here.

- c. Water refers to the Holy Spirit, ie., water even or that is the Spirit, pointing to Jn. 7:38- 39—although it must be admitted that there the living waters are flowing out of the believer. In addition, it requires the reader to read into the text the word “living” although there is nothing in the context that leads us in that way, making it read “living water” that is the Spirit.
- d. Water refers to natural (flesh) birth, fleshly birth (vv. 5-6) —while this is a common expression today there is no indication that water was ever used by the ancients in reference to natural birth. They did use the metaphor of birth but not birth of water but birth of blood.

5. But none of these really fit here because this passage has nothing to do with salvation of individual believers in the Disp. Of Grace. It has to do with Israel's NATIONAL salvation. In the immediate context of Jn. 1-3 this passage is encapsulated in the combination of water and Spirit with regard to Israel's national repentance and cleansing program, beginning with John's water baptism and the Spirit baptism through Christ that would bring them into the Kingdom.

a. Immediately before this passage combines the two (Jn. 1:31-34) and immediately after combine them as well (Jn. 3:22-23, 34).

b. Jesus is leading Nico into Israel's NATIONAL cleansing and repentance program as delineated in the OT, esp. Ezekiel, foretasted in Acts 2-5 and fulfilled in the Book of Revelation.



- c. Israel was born the first time through the travails of the Exodus out of Egypt.
- d. Israel will be born again through the travails of the far greater end-time Exodus out of the Gentile world (Is. 66:7-9; Micah 5:3; Ps. 22:31; Rev. 12:2).
- e. So, in Jn. 3 we have a new birth (new bringing forth) and a birth (bringing forth) of water and Spirit that results in Israel's National Restoration (Mat. 19:28).

Can we find this idea anywhere else in the Scriptures?

--Yes, in Ezekiel.

## 6. Ezek. 33-39 (33:10):

- a. Ezek. 33: When Israel went into captivity she died as a nation and was buried in Gentile lands. Like a wicked man who dies so too Israel dies because of her wickedness (33:7-10). What Israel needed was a new beginning, a 2<sup>nd</sup> Exodus. She needed to be re-born as a nation, cleansed, regathered, enlivened and restored in the land to be God's Own nation.
- b. Ezek. 34: False shepherds replaced with the true good shepherd to lead the sheep—Redemption and Deliverance.
- c. Ezek. 35: External enemies of Israel will be judged as represented through judgments on Edom--Avengement.
- d. Ezek. 36-37: Which leads to Israel National restoration —Kingdom and its Blessings.

7. Now, with all this in mind, it will be helpful to look at Jesus's allusions to Ezekiel in John 3:1-11:
  - a. Ezek. 36:1-15: Israel brought back to life and her Kingdom being established in peace and prosperity (Jn. 3:3-4—this birth involved a new work of God that would provide a new beginning (36:11), a 2<sup>nd</sup> Exodus, a **New Birth** required to see the Kingdom).

- b. Ezek. 36:16-23: This New Birth was for the sake of the Name of the Lord. They were in exile because they rejected the grace resident in God's Jehovah Name, profaning His Name, which also caused the Gentiles to profane His Name—their gods were greater than Israel's God!
- In order for the God's Name to be sanctified among the Gentile nations, it must first be sanctified by Israel (Josh. 2:9-13. 4:23-24)—thus John's emphasis on believing in His Name (Jn. 1:12; 2:23; 20:31).
  - Restoration (salvation) of the world begins with restoration (salvation) of Israel! Come on Nico! The whole world is waiting and ready but Israel refuses (Jn. 3:16).

- c. Ezek. 36:24-38: The regathering of the people. This birth involved water and S/spirit—Israel's national cleansing program (36:25-27; born of water and Spirit).
- 36:24: Sprinkle with water to cleanse from Israel's national defilement.
  - 36:26-27: Give a new S/spirit for Israel's national restoration —provides the nation with obedience to the Law that comes from a heart of faith so they can finally receive the blessings of the Law rather than its curses.
  - These are typified by JohnB's baptism in the Gospels and Peter's water and Christ's Spirit baptism in early Acts as foretastes of what God will do with the whole nation at Christ's 2<sup>nd</sup> Coming.